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# IX. — *Some Literary Papyri in the University of Michigan Collection*

BY PROFESSOR J. G. WINTER

UNIVERSITY OF MICHIGAN

[Plate II]

AMONG the fragments of Homeric papyri now in the University of Michigan Collection, the longest and best preserved is that of the *Iliad*, Book  $\Sigma$  (18), comprising in a more or less complete form lines 439-617. This papyrus (*Pap. Michigan* 2) is surpassed in continuous length by only one of the eight papyri which represent this book,<sup>1</sup> namely the well-known Harris Homer of the first century A.D., now in the British Museum.<sup>2</sup> The subject is the famous description of the Shield of Achilles, beginning with the appeal made by Thetis to

<sup>1</sup> The list (1-7) may be found in Schubart's *Einführung in die Papyruskunde* (Berlin, 1918), 479. I give it here, with more detail, to afford a means of comparison.

1. 1-617, 3rd or 4th cent. A.D., published in *Class. Texts from Pap. in the Brit. Mus.* cxxvii. This papyrus really consists of many fragments in which not a single line is completely preserved. It comprises 1-22; 29-33; 77-92; 98-121; 125-136; 152-161; 168-175; 227-230; 273-275; 279-288; 320-349; 359-371; 387-394; 398-410; 412-425; 442-450; 455-465; 467-477; 479-492; 501-518; 534-543; 563-575; 578-617.

2. 1-617, 1st cent. A.D., the Harris Homer, *Cat. of Anc. Mss. in the Brit. Mus.* 1, Pap. cvii. This consists of 1-171, the first letters of 172-218, and 311-617.

3. 76-135, 4th or 5th cent. A.D., *Publicazione d. Società Italiana*, 1, 14. Only the beginnings of lines are preserved.

4. 395-434, 3rd cent. A.D., *Catalogue of Greek Papyri in the John Rylands Library*, 50.

5. 475-561, 2nd cent. A.D., Brunet de Presle, *Notices et extraits des manuscrits grecs de la Bibl. Impériale* (Paris, 1865), 18.

6. 574-617, 4th or 5th cent. A.D., *Mélanges Nicole* (Genève, 1905), 222.

7. 596-608, 1st cent. A.D., *Berliner Klassikertexte*, v, 1, pp. 18-20.

8. 412-414; 455-456; 546-581; 603-617. This papyrus, published since Schubart's list appeared, consists of three leaves of a codex probably of the 6th cent. A.D., *Pap. Oxyr.* xv (1922), 1817.

<sup>2</sup> The date assigned to it, *i.e.* 1st cent. B.C. (*Cat. of Mss.* 1, p. 1) is probably too early. E. Maunde Thompson (article "Palaeography," in *Ency. Brit.*, 11th ed., xx, 562) now believes it "should be rather assigned to the 1st century of the Christian era."

Hephaestus to provide new armor for her son. The text, which formed part of a fine roll, is written on the recto in a large, upright, well-formed and somewhat rounded uncial of the type called the calligraphic or book-hand, belonging to the close of the second century or the beginning of the third century A.D. The columns, four in number, are about 25 cm. high and 13 to 15 cm. wide. The average height of the letters is about 3 mm. The verso is blank.

The text is an excellent example of the vulgate texts in current use in Egypt during the Roman period. This means that it is eclectic like all the papyri texts, that it does not agree absolutely with any other papyrus or with any single manuscript known to us from the Middle Ages, and also that it is in substantial agreement with the mediaeval manuscripts. Its value lies in the fact that together with all such texts of this period, it affords cumulative evidence of the prevalence and merit of certain readings and omissions. With one exception, to be noted later, it contains no new readings; indeed, these were not to be expected, for the variants of the Ptolemaic texts had disappeared long before the time of the Roman Empire. We may, in fact, safely assert that any text of the Imperial period which contained wholly new material would not be a safe, or even characteristic, text. A case in point is afforded by the Berlin fragment of *Iliad* Σ, lines 596-608, of the first century A.D., which contains six lines taken with slight variation from the *Shield* ascribed to Hesiod.<sup>3</sup> This addition proves nothing for the text of Homer, much for the errancy of some scribe or the lack of critical judgment of some editor.<sup>4</sup>

<sup>3</sup> See *Berliner Klassikertexte*, v, 1, pp. 18-20.

<sup>4</sup> For the bearing of the papyri on textual criticism see A. Ludwig, *Die Homervulgata als vorallexandrinisch erwiesen* (Leipzig, 1898), whose views are criticised by B. P. Grenfell in *Pap. Hibeh*, 1, p. 67 ff. Compare also Grenfell, "The Value of Papyri for the Textual Criticism of Extant Greek Authors," *J.H.S.* xxxix (1919), 16-36; G. M. Bolling, "The Archetype of our *Iliad* and the Papyri," *A.J.P.* xxxv (1914), 125-148; "The Latest Expansions of the *Iliad*," *ib.* xxxvii (1916), 1-30; "The Latest Expansions of the *Odyssey*," *ib.* 452-458; "Vulgate Homeric Papyri," *ib.* xlii (1921), 253-259; Schubart, *Einführung in die Papyruskunde*, 91-92.

The Michigan papyrus is a palaeographical specimen of unusual beauty. Not only was the writer a better penman than the Harris scribe, but also, on the whole, a more accurate one, as the relatively few corrections attest. One of his failings was to write iota in certain words where epsilon iota was demanded. This is, however, a very common error in papyri of the period. From a careful study of the ink, pen strokes, and spacings, I am convinced that the circumflex accents, breathings, iota adscripts, marks of elision, and dots above the line indicating pauses, are the work of the scribe and not of a later corrector. These are not employed consistently throughout, and their presence, or absence, will not be noted in this account. The text of the fragment will be published in full, with photographs, in the *University of Michigan Studies*, Humanistic Series. In preparing the following commentary, Ludwich's text has been used for collation. Only the variations from his text will receive attention.

#### COLUMN 1

439. This line begins the column. The usual pause, indicated by a dot above the line, closes 440, and 441 is omitted, in common with the Harris Homer, the Geneva Codex, and other Mss. Its omission therefore rests on a recognized tradition.

448. *τονδελλισσοντο* is the reading of the papyrus.

452. *οπασσεν*.

456. *εδωκεν*.

474. *ατιρεα* was first written; the correction was made by adding *ε* after *τ* above the line.

475. *τιμητα* was corrected to *τιμηντα*.

Of the last line in the column only a few illegible traces appear. This must have been 483, since the second column begins with 484. The total number of lines in the column is 44.

#### COLUMN 2

This column comprises ll. 484-530.

485. *τιρεα* corr. to *τειρεα*.

493. *ορνμαγδος* for vulg. *υμέναιος*, the sole instance of a unique

reading in this text. So far as I know, no Homeric text gives this reading at this place. The phrase πολλὺς δ' ὀρυμαγδὸς ὀρώρει is, however, Homeric (cf. B 810; Δ 449; © 59, 63; see also K 185; Π 633; P 424, 741, etc.). It occurs also in the *Shield* ascribed to Hesiod (line 401). ὑμέναιος is, of course, a better reading in 493 than ὀρυμαγδός and the presence of the latter word here is doubtless nothing but a clear example of a reminiscent variant.

497. νικος.

498. ενικεον. It is impossible to determine whether correction was made here, since the papyrus is perforated where the ε would naturally appear.

500. επιφρανσκων, with the Harris Homer.

501. ιστορα corr. to ιστορι. πιραρ corr. to πειραρ.

502. ερητηνον, for ἐπήπνον, is an error due to the presence of the former in the following line.

503. δ αρα λαον is a correction from what seems to have been the scribe's δαωνντε or δαλλοιτε. The original was blotted out so heavily that it is illegible.

504. ειατ, for ἦατ'.

508. ειθνντατα, for ιθνντατα.

513. πιθοντο corr. to πειθοντο.

515. ρυετ' corr. to ρυατ'.

517. ιματα corr. to ειματα. ησθην.

518. At the beginning of this line is the corrector's mark to indicate the omission of line 519, which, as the direction of the stroke indicates, was added in the lower margin.

521. βροτοισι, in common with many Mss.

522 is omitted, and since the papyrus is broken at the beginning of the line, it is impossible to ascertain whether the corrector marked the omission. The last line in the column is 530, of which only faint traces appear. The total number of lines in the column is 45, exclusive of 519 and 522 which were doubtless supplied in the lower margin.

### COLUMN 3

This column contains ll. 531-575.

531. ιραων.

537. τεθνειωτα, also in Pap. cxxvii of *Class. Texts from Pap. in B. M.* (p. 99), and in 540 below.

539. *ωμιλουν* corr. to *ωμιλευν*, by writing *ε* over *ο*, the latter not being stricken out.

542. *τριτολλον*.

548. *εωκοι* corr. to *εωκει*.

550. *βαθυληιον*, a recognized variant.

552. *πιπτειν*, with the Harris Homer and other texts.

553 and 554. *αμαλλοδοτηρες*.

557. *ειστηκει*.

560. *εταιροιςιν* (apparently) corr. to *εριθοισιν*.

566. *νισσαντο* corr. to *νισσοντο*.

570. *ιμερον*. Since the papyrus is perforated above the line, it is impossible to say whether or not the necessary correction to *ιμεροεν* was made.

571. The papyrus is broken at the end of this line, and it is impossible to tell whether *ομαρτη* or *αμαρτη* was the reading; only the initial letter is preserved, and that in part, but it looks like *ο*.

There are faint traces of l. 575, the last in the column. This column, therefore, like the preceding one, contains 45 lines, with no omissions.

#### COLUMN 4

The fourth column comprises ll. 576-617.

576. *ροδανον*.

577 and 579. *βοεσσιν*.

581. *ειλκετο*.

582. *αναρηξαντε*, for *αναρρηξαντε*.

583. *αιμα λαφυσσετον* is a correction from something so heavily blotted that it is not clear; it looks like *αιματαυλασετο*.

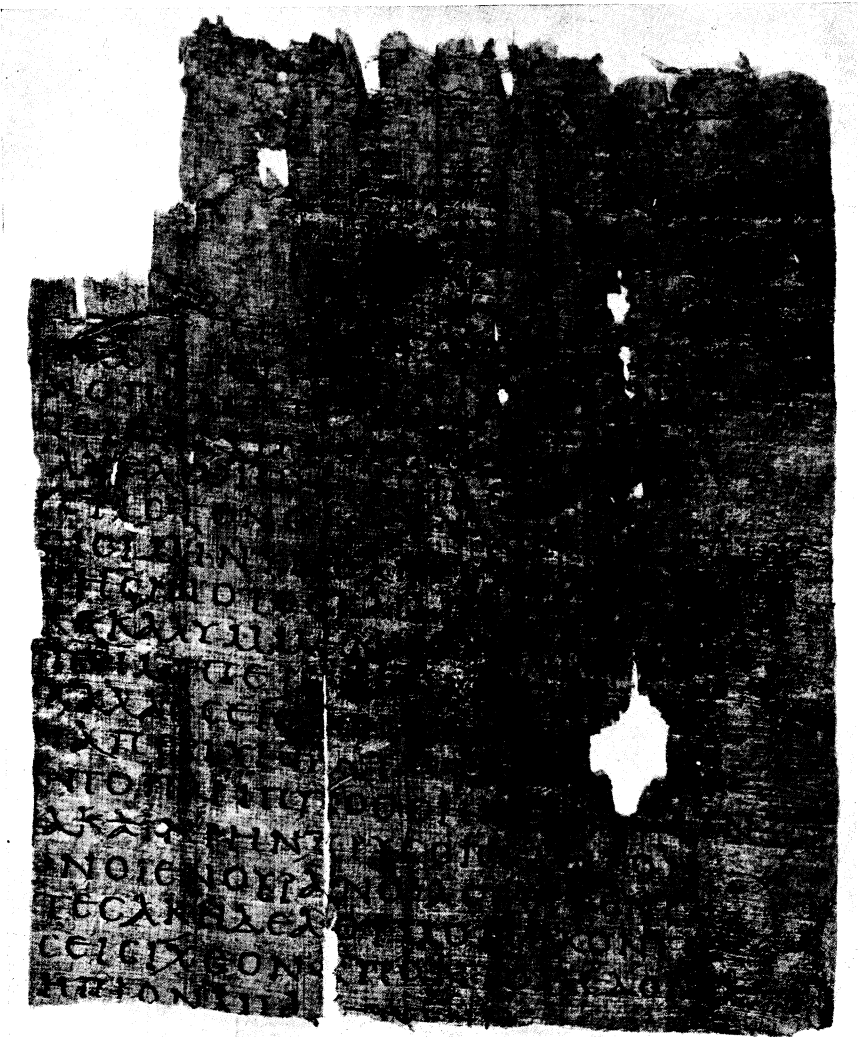
591. *Κνωσσωι*.

594. *εχουσαι* corr. to *εχοντες*. *αλληλαις* corr. to *αλληλων*.

At the beginning of 595 is the corrector's mark to indicate the omission of 596 and 597 from their context. The lines are supplied in the upper margin. They are in a more cursive hand than that of the text and were probably added by the corrector. Before each of the two lines is the corrector's arrow, and following each is the letter *κ*, the abbreviation for *κάτω*, to indicate that the lines were to be read below. At the end of 595 there further appears the word *ανω* to direct the reader to the upper margin.

596. *ειχον*, with other Mss., for *είατ*?

PLATE II




599. ποδεσσιν.

601. *πυρησεται* corr. to *πειρησεται*. *θελησιν* (for *θέησιν*), found also in the Harris Homer and elsewhere.

604 and 605, needless to say, do not confirm Wolf's arrangement. The Harris Homer, the Berlin fragment, and the *Pap. Mich.* 2 are alike in their reading, which is precisely that of Ludwig's edition.

616. *η δ ειρω* corr. to *η δ ιρηξ*.

617. This, the last line of the column, is badly broken; but enough remains to make it certain that the reading was *τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἀνακτος*, in agreement with the Harris Homer and a number of other texts. The column has 41 lines. At the bottom of the last line, to the left, is a  to mark the end of the book. To the right of the column is a blank space, sufficient for a column, showing that this particular roll ended with Σ 617.

I turn next to an epic fragment of unknown authorship (*Pap. Mich.* 11). The subject concerns various individuals, apparently nymphs wedded to divinities, who have won immortal bliss. It is so reminiscent of Hesiod's *Theogony* throughout in tone and epithet that I am inclined to believe it belongs to the *Eoëae* or *Catalogus*<sup>5</sup> ascribed to Hesiod. If this attribution is correct, the fragment, small and mutilated as it is, possesses extraordinary value, because, like the Berlin fragments of the *Catalogus*,<sup>6</sup> it is a wholly new addition to Hesiodic literature. The fragment consists of 18 lines. The left side of the column has been split off, causing the loss of the initial measures. The length of the column is 9 cm., with an upper margin of 3.5 cm. The width of the lines preserved varies from 9 to 10 cm. The average height of the letters is about 4 mm. The writing is a large, well-formed uncial, of beautiful appearance, and inclines slightly to the right (Plate II). Although smaller, and less upright, it somewhat resembles the specimen 19a shown in Schubart's *Papyri Graecae Berolinenses*. Its date is probably the 2nd or 3rd century A.D. Like the specimen re-

<sup>5</sup> On the relation of these, see Christ, *Gesch. d. griech. Litt.*<sup>6</sup>. (1912), Th. I, p. 123.

<sup>6</sup> *Berliner Klassikertexte*, v, 1, pp. 21-46.



ferred to, this fragment contains long slanting acute accents. The verso is blank. In the transcription of the text that follows, the original is reproduced except for the separation of words, the conventional usage of sigma, and the initial letters of proper names.

## TEXT

- 1           . . . . ] α φνει χθων τηλεθαοντα  
           . . . . ] των ιερη δ αποκιδναι οδμη  
           . . . . ] οιο πολυπτύχου ηγαθέοιο  
           . . . . ] νει εκατηβολου Απολλωνος  
 5           . . . . ] Ἀχελωΐω ευνηθεισα  
           . . . . ] ρέης τε νοτος τ' εν πείρασι γαιης  
           . . . . ] οισι μιννυθ άνει αγλαον ηβην  
           . . . . ] πησι νοτος και απο κρύος ελθηι  
           . . . . ] κεκαλυμμεναι αψ δ επι γαιαν  
 10           . . . . ] πι μητερε αιψα δ επειτα  
           . . . . ] καλας σείουσιν εθείρας  
           . . . . ] τα περι χροι νυμφαι εχο[υ]σαι  
           . . . . ] ντο παρ' Ἴπποθοην ιανοφρυν·  
           . . . . ] α και Ηρην χρυσοπεδειλον  
 15           . . . . ] ωνοι εν ουρανω αστεροεντι  
           . . . . ] τες ακηδεα θυμον εχοντες  
           . . . . ] σεισίχθονα ποντομεδοντα  
           . . . . ] ηπιον Αμφ[ι]τριτην·

Before proceeding to translate the fragment I offer the following commentary upon it :

2. ἀποκιδναι, cf. Apoll. Rhod. iv, 133. ὁδμή, cf. *Od.* ε 59: τηλόσε δ' ὁδμή.

3. The adjective πολύπτυχος is applied to Olympus and Mt. Ida. For the former, cf. Hes. *Th.* 113: πολύπτυχον ἔσχον Ὀλυμπον; *Il.* Θ 411; Υ 5. For the latter, see *Th.* 1010; *Il.* Φ 449; X 171. Since the word preceding the adjective ends in οιο, there can be no doubt regarding Οὐλύμπιο. One might venture to restore:

[τηλόσ' ἀπ' Οὐλύμπ]οιο πολυπτύχου ἡγαθέοιο.

4. The phrase ἐκατηβόλου Ἀπόλλωνος can be found both in Homer and Hesiod: cf. *Il.* A 370; E 444; Π 711; P 333; *Th.* 94; *Aspis*, 58. The missing portion may, perhaps, be supplied in part by:

[. . . . ἐν τεμέ]νει ἐκατηβόλου Ἀπόλλωνος.

6. The word in the second foot was doubtless [βο]ρέης. Boreas and Notus are associated in *Th.* 379, 380, 870. The phrase ἐν πείρασι γαίης occurs in *Th.* 622 (cf. 518).

7. [τ]οῖσι? Some one accomplishes for them a glorious youth; perhaps:

[. . . Μοῖρα δὲ τ]οῖσι μίνυνθ' ἀνει ἄγλαον ἥβην.

ἀγλαον is a correction in the text from αὐλαον. The *v* in the latter word was crossed out and *γ* written above it.

8. απο is used in tmesis. We may have a reminiscence of Hes. *Op.* 543: ὅπότε ἂν κρύος ὥριον ἔλθῃ.

10. πι is a correction from πει; the *ε* is stricken through. The scribe wrote μητερε αγναι επειτα. In the first word sigma does not appear although there is room for it. The plural seems implied by αγναι. In this word the letters αγν are crossed out and a correction made above them which is difficult to determine. It may be αυφα. The *ι* is crossed out and *δ* written above it. The result seems to be αῖφα δ' ἔπειτα, which is metrically correct.

11. Whether it is the "mothers" (10) or the "nymphs" (12) who "shake their beautiful tresses," the state of the text leaves in doubt. Homer uses ἔθειρα only in the singular to mean hair; in the plural it means mane or crest. The plural meaning hair is, however, common later, cf. Aesch. *Pers.* 1062; *Cho.* 175; Eur. *Hel.* 632.

12. εχο[υ]σιν is corrected to εχο[υ]σαι. The letters τα at the beginning of the line give a clue to a restoration which is, I believe, certain. The line would read:

[εἶματα σιγαλόεν]τα περὶ χροῖ νύμφαι ἔχουσαι.

13. The Hippothoë mentioned, as the reference to Poseidon below shows, is probably the daughter of Mestor and Lysidice. According to Apollodorus (II, 5, 2) and Hypothesis Δ of the *Aspis*, she was carried off by Poseidon to the Echinadae, where she bore him a son, Taphius. Her seizure by Poseidon is a favorite τόπος in the Church Fathers. Cf. Gruppe, *Griech. Myth.* I, p. 478. Hippothoë, daughter of Nereus, is associated with Hipponoë in *Th.* 251.

The last word in the line is *ανοφρυν*. The  $\phi$  is a correction upon a letter which seems to have been *a*. The word is unknown and is doubtless an error. The most probable explanation, as Professor Campbell Bonner has suggested to me, is that the word in the text is a scribe's mistake for the *κνάνοφρυν* which appeared in the Ms. he was copying. *κνάνοφρυν* is not found in Homer or Hesiod, but it occurs in Theocritus, 3, 18; 17, 53.

14. Hera, of the golden sandals, is one of the company. *χρυσοπεδειλον* is, of course, for *χρυσοπεδιλον*. The adjective is applied to Hera: cf. *Od.* λ 604; *Th.* 11, 12, 454, 952.

15. The phrase *οὐρανῷ ἀστερόεντι* is found in *Il.* Δ 44, and, with variation of case, in *Th.* 106, 127, 463, 470, 685, 737, 808, 891; *Op.* 548.

16. For *ἀκηδέα θυμὸν ἔχοντες* see *Th.* 61; *Op.* 112, 170.

17. The earth-shaker, ruler of the deep, is Poseidon. *ποντομέδοντα* does not occur in Homer or Hesiod; cf. Pind. *O.* 6, 176; Aesch. *Sept.* 130; Eur. *Hipp.* 744, and Ar. *Vesp.* 1531.

18. The kindly Amphitrite emerges from the last line. The papyrus is torn through the middle of the line. On the basis of *Th.* 454, the line may, perhaps, be completed to read:

[Ἰστίην, Δήμητρα καὶ ἥπιον Ἀμφιτρίτην.

#### TRANSLATION

(1) [For them] the Earth bears flourishing [trees or flowers]  
 (2) whose divine odor is wafted abroad (3) from holy, many-ridged Olympus. (4) . . . in the precinct of the far-darting Apollo  
 (5) . . . wedded to Acheloüs (6) . . . are Boreas and Notus at the ends of the earth (7) [where destiny] accomplishes for them for a brief time a glorious youth. (8) . . . Notus [ceases] and the cold comes. (9-10) . . . back to the earth [come] the veiled mothers (11-12) and straightway nymphs, clad in shining raiment, shake their beautiful tresses. (13) . . . [came] to the dark-browed Hippothoë (14) . . . and Hera, of the golden sandals. (15) . . . in the starry heaven (16) . . . with a heart free from care. (17) . . . the shaker of earth, the ruler of the deep (18) [Hestia, Demeter,] and kindly Amphitrite.

Another fragment (*Pap. Michigan* 6) of unknown authorship presents a bit entitled, on the verso, *περὶ Μύθου*. The recto

shows a column from 7 to 8 cm. long and about 13 cm. wide. At the right of this is a portion of a column, from 4 to 5 cm. wide, whose writing begins at a point fully a line higher than that of the left column. The upper margin of the fragment varies from 2 to not quite 3 cm. On the verso the narrower column begins similarly at a higher level (of nearly two lines) than the wide column. The text on either side, therefore, consists of a wide column nearly complete in its upper lines, and a narrower column, incomplete, whose width is about one-third of the former. The title mentioned above is 1 cm. above the wide column of the verso. The writing is in a somewhat uncouth uncial about 3 mm. high, and probably belongs to the third century A.D. The contents of both recto and verso deal with the uses of the myth in rhetoric, a division of the subject known as *προγυμνάσματα*. Abundant examples can be found in the editions of the Greek rhetoricians by Spengel and by Walz.<sup>7</sup> The best are afforded by Aelius Theon, a sophist of Alexandria. One of Theon's statements is so closely echoed by a sentence in this papyrus, as I shall show later, that it seems at first sight a case of direct borrowing. The style of the fragment is so abrupt as to lead to the inference that we are dealing with a student's or professor's notes, or at any rate with an epitome of some sort. As a rule, the formal treatises on rhetoric under the Empire cannot be said to tantalize us by their brevity.

In the transcript that follows, I have introduced the separation of words, the conventional forms of sigma, the capital initials of proper names, and punctuation. Dots under letters indicate mutilated or illegible letters; dots inside the brackets give the approximate number of missing or illegible letters, and letters enclosed by brackets indicate conjectural restorations.

No attempt is made in this paper to deal with the narrower columns, due to their fragmentary condition.

<sup>7</sup> Cf. Spengel, II, pp. 1, 8, 21, 76, 92, 206; III, 28, 333, 338, 452; Walz, I, p. 172; II, 8, 142, 144, 150, 158, 162, 164, 572; III, 463, 570; IV, 414; IX, 316.

## VERSO

1 μν[θ]ος εστι [λογο]ς εκ ψευδολογιας, την σ[υνθε]σιν  
λαμβα[ν]ω[ν επι?]

ψυχαγωγίας ενετου βίου του κατακλαστο[ν]. αρχαιοις  
εστιν σ[υν-]

ηθεις. ειρητ[αι] δ[ε μ]υθος παρα τω λεγειν [ψευδ]η.  
συντιθεμαι

μεθοδον [ε]κ τω[ν ζω]ντων ανθρωπω[ν . . .] γαρ το μυθειο-  
5 λεγειν παρα τοις αρχαιοις εστιν τωνδε γ[ενων]. γνη  
πολ[λ]α.

οι μεν γα[ρ αυ]των Εσωπιοι κα[λ]ουντ[αι τε και Κιλ]ικιοι,  
οι δε Εγν-

πτι[ο]ι τε και Κυπριο[ι τε] και Λιβ[υκοι . . . . τ]ε και  
Συβαριτικοι.

Εσωπιοις μεν ουν [μυθ]ος επι [. . . . .]  
συν-

θεσιν επι[τ]ων αλογων ζων λαμ [about 17 letters]

10 και Κιλ[ικιοι και οι προειρημενο]ι μυθοι? about 8 more  
letters wanting] Ε-

σωπ[ο]ν α[δ]ιαφορων [αδιαφορ] αλλ [about 16 letters]

[traces of about 7 letters] του[τ]ων [. .] ασθ [about 22  
letters]

[traces of a few letters, illegible]

[traces of a few letters, illegible]

For the title cf. Spengel, II, pp. 1, 72.

1. Theon begins his discussion in a somewhat similar way: see Spengel, II, p. 72: Μῦθος ἐστὶ λόγος ψευδῆς εἰκονίζων ἀλήθειαν; III, p. 453: Μῦθος ἐστὶ λόγος ψευδῆς τῷ πιθανῶς συγκεῖσθαι εἰκονίζων τὴν ἀλήθειαν; see also II, p. 1, 59. Following την there is room for about five letters: the papyrus is here abraded. After λαμβα[ν]ω the line is broken; it could not have held more than three or four additional letters. I have conjectured ἐπὶ because of the words [συν]θεσιν ἐπὶ των αλογων ζων in l. 9 below.

2. *ενετου* is for *αινετου*.

3. The reading *ειρητ[αι]* is uncertain; following *ε* the *ι* was added above the line. For the thought cf. Spengel, III, p. 454: *εἴρηται δὲ μῦθος ἀπὸ τοῦ μυθεῖσθαι*.

4. *τω[ . . . ]νωτων* seems to have been written. Following the second *ω* there seems to be an erasure of the letters *τω* which, however, remain faintly legible. I have therefore assumed a correction and read *τω[ν ζω]νων ανθρωπων*. Cf. Aeschines, *περὶ τῆς Παραπρεσβείας*, 31 (p. 110 Blass): *νυνὶ δὲ ἴσως ἀνάγκη συντέμνειν τοὺς λόγους· ἃ δὲ ἦν τῶν σημειῶν οὐκ ἐν τοῖς ἀρχαίοις μύθοις, ἀλλ' ἐφ' ἡμῶν γεγεννημένα, τούτων ἐπεμνήσθην*.

5. The papyrus is crumpled and worn across *αρχαίους* and it is uncertain whether that or *αρχεούς* was written; *ε* for *αι* is of frequent occurrence (cf. *ενετου*, l. 2).

6. *Εσωπιοι* is for *Αισωπιοι*; so *Εγυπτιοι* is for *Αιγυπτιοι*. For the designation of *μῦθοι* as *Αισώπιοι*, etc., cf. Spengel, II, p. 1: *ονομάζονται δὲ ἀπὸ τῶν εὐρόντων οἱ μὲν Κύπριοι, οἱ δὲ Λιβυκοί, οἱ δὲ Συβαριτικοί, πάντες δὲ κοινῶς Αἰσώπιοι λέγονται κ.τ.λ.* See also Spengel, II, p. 21, and p. 73: *καλοῦνται δὲ Αἰσώπιοι καὶ Λιβυστικοὶ ἢ Συβαριτικοὶ τε καὶ Φρύγιοι καὶ Κιλικιοὶ καὶ Καρικοὶ Αἰγύπτιοι καὶ Κύπριοι*. Cf. also III, p. 452.

7. The scribe wrote *Συβαριταιοι*; the correction is made by the first hand above the line.

9. *επι των αλογων ζωων*, cf. Spengel, II, p. 13: *παραπλησίως δὲ καὶ τὰ ἄλογα ζῶα κατὰ τὸ ἐγχωροῦν*; II, p. 21: *τοῦ δὲ μύθου τὸ μὲν ἐστι λογικόν, τὸ δὲ ἡθικόν, τὸ δὲ μικτόν· καὶ λογικὸν μὲν ἐν ᾧ τι ποιῶν ἄνθρωπος πέπλασται, ἡθικὸν δὲ τὸ τῶν ἀλόγων ἦθος ἀπομιμούμενον, μικτόν δὲ τὸ ἐξ ἀμφοτέρων, ἀλόγου καὶ λογικοῦ*.

11. Following *[αδ]ιαφορων* the scribe wrote *αδιαφορ* and then drew a stroke through the letters.

The text is in too unsatisfactory a condition to warrant a complete translation. It runs:

A myth is an untrue narrative having as the purpose of its composition the exhortation of one who is downcast in spirit to a praiseworthy life. It is commonly used by the ancients. The myth derives its name from the telling of untruths. I compose my treatment from living men . . . for the telling of myths among the ancients is of the following types. The types are many. For some

of the myths are called Aesopian, others Egyptian and Cyprian and Libyan . . . and Sybaritic. The Aesopian myth . . . synthesis from dumb animals. The . . . and Cilician myths and those mentioned above . . . Aesop . . . of different, etc.

The writing of the main column of the recto seems somewhat more cursive than that of the main column of the verso and may be by a different hand, although the right column of the recto and the left column of the verso, *i.e.*, the narrower column on either side, are apparently by the same hand. In any case, the subject matter of both recto and verso is concerned with the myth in rhetoric.

## RECTO

1 . . . ] ου τουτο εκ κεφα[λ]ων τοσωνδε εκ του ασαφους, εκ  
 του ελλιπους,  
 εκ του πλεοναζοντος, εκ του απιθανου, εκ του αδυνατου, εκ του  
 α[σ]υμφορου, ε[κ] του εσχρου. εαν δε και το μαχημον τη  
 πλασι π[ι]σ-  
 [του]μενον ευρ[ι]σκωμεν επι του τελους, χρησωμεθα και  
 τη του  
 5 μαχημον κεφαλαιου κατασκευη. ανεσκ[ενα]ζομ[ε]ν δε  
 παραδιγ-  
 ματος ενεκ[α το]ν του κυνος μυθον. ου[κουν?] μετα τα  
 προοιμεια λε-  
 [γ]οντε[ς] ασαφως ειρη[. . .]ναι [ειρηκεναι?] τον του  
 [. . .]συντ [. . .] στα εκ  
 [Ε]γυπτ[. . .]ο [. . . . . τ]ο κρεα[ς] αρπασα[ς] ο  
 κ[υ]ων [. . . . ε]ν  
 . . ]π[. . .] ον [. . . . .] εν [. . . .] ασ[. . .]  
 ινο[ς τινος?] εξ οικιας  
 10 . . . ] κλετους[. . . . .]μεν αυτικα [. . . .]ρε[. . .]  
 τουτον μυ-  
 [θον? about 14 letters] ρον φυ[. . . π .]μενον του  
 [. . . .]ριου

A few letters stand out in 12 and 13; of 14 and 15 there exist only faint traces.

1. This enumeration of the elements of the myth is strikingly similar to the statement of Theon (Spengel, II, p. 76): *ληπτέον δὲ τὰ ἐπιχειρήματα ἐκ τόπων τῶνδε, ἐκ τοῦ ἀσαφούς, ἐκ τοῦ ἀπιθάνου, ἐκ τοῦ ἀπρεπούς, ἐκ τοῦ ἑλλιπούς, ἐκ τοῦ πλεονάζοντος, ἐκ τοῦ ἀσυνήθους, ἐκ τοῦ μαχομένου, ἐκ τῆς τάξεως, ἐκ τοῦ ἀσυμφόρου, ἐκ τοῦ ἀνομοίου, ἐκ τοῦ ψευδοῦς*. Cf. II, p. 104: *ἀνασκευαστέον δὲ ἔτι τὰς χρείας ἐκ τοῦ ἀσαφούς, ἐκ τοῦ πλεονάζοντος, ἐκ τοῦ ἐλλείποντος, ἐκ τοῦ ἀδυνάτου, ἐκ τοῦ ἀπιθάνου, ἐκ τοῦ ψευδοῦς, ἐκ τοῦ ἀσυμφόρου, ἐκ τοῦ ἀχρήστου, ἐκ τοῦ αἰσχροῦ*. See also II, p. 354.

3. *εσχρου* is for *αισχρου*; cf. verso, l. 2.

5. For *κεφαλαιον κατασκευη*, cf. I, p. 380: *περὶ τῆς τῶν κεφαλαίων κατασκευῆς*. *παραδιγματος* is for *παραδειγματος*.

6. *τον κυνος μυθον* is an allusion to the familiar fable of Aesop (Halm, 233) concerning a dog which started to swim a river while carrying a piece of meat. Seeing its own shadow in the water and supposing it to be another dog carrying a larger piece of meat, it let go its own and tried to snatch the other's, losing, as men do, the substance for the shadow. Compare the reference to the dog and meat in l. 8 of the text. Theon also makes use of the fable (cf. Spengel, II, p. 75). *προοιμια* is doubtless for *προοιμια*. Beginning with l. 9 the papyrus is so abraded and broken that it is impossible to decipher more than a few letters.

The expressions in the passage are the conventional ones of the rhetoricians. We may translate:

It consists of the following heads: of the obscure, of the defective, of the exaggerated, of the incredible, of the impossible, of the inexpedient, of the disgraceful. And if we find, for our purpose, that the hostile element lends credibility to the narrative, let us use also the constructive arrangement of the contentious topic. We prepared as an example the myth of the dog. According, therefore, to what has been said by way of introduction, speaking obscurely . . . the dog, seizing the meat, etc.

The presence of the word *ασαφως* in l. 7 may imply that the writer intended to illustrate each of the various elements in the order enumerated, beginning with *τον ασαφους*.